4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

794 singing of hymns (in English) and on special anthems by the choir. The
797 annual camp meeting at Sells, when Presbyterians come from other villages to spend a week or so camping near the church, attending services, and visiting with relatives, is somewhat in the tradition of the old intervillage activities.

Otherwise Presbyterian teachings have run counter in many ways to the Papago way of living. The old native beliefs are condemned as wicked superstitions. The use of alcohol and tobacco is officially prohibited to members, and dancing is banned. In short, the Papago are urged to live according to the moral code that prevailed in many American small towns a generation ago.

In the face of these attacks on their old and well-integrated culture, why did Papago embrace the new faith? The Desert People had already had a good many contacts with American culture, and some Papago felt that they could not remain static but must change with the changing times. One of the desirable changes was schooling for children, and the Presbyterian school near Tucson was one of the first available to Papago. The children usually came back active Presbyterians and became leaders in their communities.

The Papago themselves give various reasons why Presbyterianism appealed to them. Some found the preaching clear in contrast to the mystery of Catholic ritual and Latin hymns and prayers. Others liked the "strictness" of the religion. Many enjoyed hymn-singing and the social side of gathering for camp meetings (and undoubtedly the emotional release in public confession).[15] The use of Indians as preachers appealed to some Papago, for they like to receive guidance from their own people. They appreciated the chances to help run church affairs as elders and members of committees rather than having church government the concern of white outsiders only. Many say that they were made to feel that Presbyterianism stood for "progress" and "enlightenment," for good schools and hospitals as well as a new faith.

794 Whatever the reasons, many individuals in the five villages accepted the
797 new faith. Contrary to the old pattern, this change was not always made by
578 whole families, and group solidarity was badly shaken. Nearly twenty years of bitterness followed. Families were split when some brothers and sisters retained the old faith and others accepted the new. Since becoming a Presbyterian was in itself a condemnation of many of the old ways—the ceremonies, the medicine men's rites, Indian marriage customs, drinking, and dancing—resentment followed, and the air was charged with bitter quarrels. The schism spread from the family to all aspects of life. Economic and political co-operation became almost impossible.

Finally in 1929 the air was cleared in a battle over Agency policies, when

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15. The sins usually confessed are, interestingly enough, neglect or bad treatment of relatives.